SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. II.-NO. 44.

NEW YORK, SATURDAY, MARCH 4, 1854.

WHOLE NO., 96.

The Principles of Moture.

THEORY OF PNEUMATOLOGY.

There seems always to have been, until recently, a universal proclivity among mankind to believe in the preternatural and supersensuous. Phenomena with such characteristics abound in history, and are gravely stated as matters of fact; and they constitute no inconsiderable staple in the ideal literature of all nations. The ancients and the moderns, the barbarous and the refined, have all yielded a practical credence, in some form, Greeks had their Gods and oracles, their demons, spirits, social habits and institutions. Witchcraft, necromancy, astrology, arts of divination, have found ample grounds for footand witches, their fairies and familiar spirits. The North American Indians, the South Sea Islanders, when first visited by Europeans, were found in the full possession of goblin superstitions.

peculiar intellectual supremacy, that uncompromising skepti- least indifference and contempt, by the majority. cism has superseded this easy belief. All our old-fashioned fictions deal largely in its subjects, showing that they have been widely rooted in the general mind. When the present long have been defeated and disappointed in our assaults? Is generation of men and women were young, the rehearsal of it not strange that mankind should so long have knocked at the great part of the notions attributed to that source are inferenstories of perturbed and justice-seeking phantoms constituted brazen portals and sullen battlements which frown upon the bor- tial, and are eked out and magnified into a factitious volume likely that we should be degraded by such vocations in any clothed with bodies for the performance of our exoteric funca favorite amusement in evening circles; nor was it uncommon ders of the celestial country, and never seen so much as one by the vaticinations of its expounders, between whom and the other sphere? If so, what becomes of our mundane experito meet with individuals who sincerely believed they had seen answering face peering from its dark inclosures—heard no book itself there has not been any careful discrimination. and heard sights and sounds emanating from no earthly source. muffled voice from behind its bars and bolts? Have we been There is nothing definite, nothing, indeed, investments, unless consecutively tributary to the interest and ations. Invisibility, so far as our perceptions are concerned, Every neighborhood had its special morceau of ghostological urged to our inquiries by an abortive instinct? "Is idle naproperty—its haunted house or haunted wood—to be feared | ture laughing at her sons?" and avoided.

thirty or forty years has been owing to the growing disposition | subject. to discredit the testimony of the senses; to a determination to find an explanation of every apparent mystery by appeal to the natural laws; and in part to the inattention and inhospitality to the spiritual visitants. Yet, after the most rigorous investigation of the records-after the most liberal disallowance on the score of diseased fancy and partiality for the marvelousafter making every possible expurgation in the premises that ingenuity can suggest—there remains an obstinate residuum

It is noticeable that the human mind is subject to extremes pulses it acquires an impetus which carries it beyond legitimate bounds. For many ages, mankind were such superficial practical, analytical investigation, which opened up the recondite processes of nature, and divulged their laws. The consequent discoveries were fatal to many of the old hypotheses and popular expositions: finding natural causes, and not spiritual volitions, in and behind effects, old theories were zealbanished to parts remote, and for a long time have been denied lorn world. So far has this scientific fanaticism been carried, that the heaven and hell of modern theology have enjoyed but a very dubious reality and location. Though they have to many minds continued to maintain their old-fashioned grossness and whereabouts, to multitudes of others they have receded and faded away into the thinnest and remotest fog.

But another epoch has now opened. The mists that have But another epoch has now opened. The most of it all vestiges were extinguished, and nothing reso long hung about the horizon have lifted, and the outlines of a part of it all vestiges were extinguished, and nothing retransitory sojourner here can so stultify himself as to comgeries of faculties? Shall we not be composed of the princiof the Spirit-world are seen with lesser or greater distinct- mained to indicate with certainty its place of sepulture. Other ness by earnest gazers. The inhabitants approach, and hold races occupied their places, and established a dominion ness by earnest gazets. The initial and line Practically, Nineveh and Babylon to us had no corporeal eaments are even unvailed to a favored few. They proclaim status. Their history was a mere myth. Semiramis and caments are even univaried to a favorage to a favorage to a favorage to the Spirits who are alleged to visit us be present in representant contentions.

They are authorizative, plane, but under similar contentions.

The

tachment to friends and relatives. They divulge something Killer. The poets and dramatists appropriated the legends of their state and employment; and give us facts in lieu of that survived them, and we hung enchanted over the gorgeous

Believing instinctively in the indestructibility of the soul, in a perennial existence, and knowing, therefore, that incalculably the largest term of life will be spent in the world to which bodily death will usher us, have we not yearned with unspeakable desire to know something of that mysterious continent? Have we not followed our departed friends with importunate hearts to the separating shore, and gazed with to the actuality of spiritual proximity and intercourse. The curious longing eyes into the inexorable gloom that swallowed them up? Have we not groped about in the huge shadows and seers. So had the Romans. Long before them, the He- after the loved ones we have lost, and grieved and wondered other world lay only a few feet beneath the crust of earth! brews were visited by angels, and the Almighty addressed that no voice responded to our agonies-no least evanescent their priests in audible tones. The Hindoos, Persians, Assyr- apparition comforted our despairing vision? Are not our codeified spirits of their renowned warriors and sages, inhabited shall not we, too, soon join in the procession? Were this so long time, and even entertain angels, unawares? It is the statues and images made to represent them; and that vail of lengthened ages to be withdrawn, would we not all often said that these things could not be, and not be discerned they rendered their votaries material aid in the prosecution of rush frantically to the foreground to gaze upon the revelation? wars and public enterprises. All the tribes of the earth, from Would we not eagerly scan the celestial landscape, soon to the remotest times, have been surrounded by shadows and be ours, and seek untiringly for our long-absent companions? apparitions—dim revelations of a world but partially concealed | Would we not, being permitted, question them again of their -and have incorporated their vagaries into their religious and adventures and experience, and welcome a renewal of their intimacy and friendship?

So would we prognosticate. But in no such spirit of faith hold and thrift among almost every people. The Scotch, and love has the glad news been received. So long have the English, Irish, and Germans have all had their wizards dead been dumb and voiceless, that they have been practically relinquished to irretrievable oblivion. So high and apparently impregnable has been the wall between us and them that most have become incapable of believing in its overthrow. The sappers and miners who report a breach in its adamantine It is only of late years, and among a few nations favored by fastnesses, are rewarded with contumely and derision, or at

And yet why should we doubt? Why impossible, or even improbable? Is it not a greater wonder that we should so

If we have indeed discovered a new world-or rediscovered Possibly a majority of the supposed facts of this class an old one—if it has been partially explored, and even its in- | Christian professors. It is quite supererogatory to attempt ecutive activity of our faculties and the evolvement of our nawere illusory, originating and subsisting in popular ignorance habitants are among us, the facts will sooner or later be esof natural philosophy, and in excited morbid imagination. No tablished in spite of any amount of skepticism. In the meandoubt their less and less frequent recurrence during the last time, let us indulge in some reflections growing out of the

For aught we know historically to the contrary, manifold races of men occupied the Eastern hemisphere of our globe for ages before its American counterpart was known to exist. By slow and painful gradations, they crept from rudeness and barbarism to culture and civilization, formed themselves into societies, grew into powerful nations, built stupendous monuments and cities, waged terrific wars, and overran vast territories: were, in their turn, overthrown and exterminatedof doubt and mystery to plague the expounders. We can not, were buried and forgotten; and yet, during this long period, It is true they have ventured on some discursive sentimental- versal, and pervade the spiritual codes provided for all the do what we will, utterly explode the testimony, nor utterly were all unconscious of the existence of nearly a half of the eliminate from the human mind the suspicion that Spirits do globe they occupied! Is not this almost as strange and inwalk the earth or hover in the air, and have shown, and will credible as that we should have lived for so long a time in the ransomed as pensioners, exempts, invalid soldiers, who, compelled to extend our knowledge and improve our faculties again show themselves, and intermeddle with the affairs of us | ignorance of our contiguity to the spiritual world? Had the | having served faithfully through the wars with Apollyon below, | by exploration and analysis of the material creation, and we ocean they looked out upon from the shores of Africa there of action and reaction. Under powerful and prolonged im- lay another world as extensive as the one they were familiar with, would they not have treated the tale as fabulous and chimerical? Do you say that we have good reason to believe observers that they overlooked intervening agencies, and at- they were not altogether ignorant of the fact—that it is more this world, this life, as something to be endured, but deplored limitations apparently so inseparable from his condition as a tributed natural phenomena to the direct instrumentality of the than suspected that they held intercourse with, and peopled, Gods or ghosts. Then, in modern times, came an era of these shores? We reply, that we have about as much reason to believe that they knew of a bona fide Spirit-world, and had commerce with its inhabitants; for such reports of them as have come down to us are replete with the superhuman and marvelous. The ancients apparently were on a capital footing with the celestials; and it is hard to account for some of ously exterminated; the Gods were dethroned, and the Spirits the performances of their priests and sorcerers, except on the supposition of spiritual intervention. As to the argument deby savans all interest or connection with the affairs of this forsemblance, in some degree, to those of Egypt and Assyria, we reply that that can, by a slight concession, be accounted for on the theory that similar circumstances and experience are calculated to produce an analogous development, and conduct to analogous material expressions.

speculations regarding matters hitherto shrouded in darkness creations which those modern necromancers superinduced or distorted by dogmatism. How have the ambassadors been upon the meager fragments which had drifted down to us on the muddy tide of centuries; very much as we do over their revelations of the angelic world. And yet, within a few days, as it were, that old world, defunct and forgotten before history began, has been resuscitated, and its actuality and greatness exposed to our very view! The dwellings and temples of a people who passed away from the earth forty centuries ago, with their ornaments and utensils, and the records of their arts, customs, and vocations, have been exhumed, and now verify the vague chronicles which, like our dreams of the Spirit-land, had only a lodgment in the fancy. And this A few Arabs scratched it out, and the soil which concealed its pomp was soon removed in baskets! Is it much more ians, and Egyptians believed that their Gods, who were the temporaries moving daily in crowds to the hidden realms-and strange that we should live on the confines of the Spirit-world behind? before. Alas! man is strangely blind, from generation to generation, to truths which emphatically challenge his recog- pugnance may be fairly taken as a divine indication of a funnition and greatly concern his welfare, and which are as plain as Alps or Pyramids when he finally discorns them.

But it may be said that these arguments are irrelevantthat such discoveries are proper to, and come within the scope of, man's faculties. These are material, physical, sensuous achievements, quite different from the attempt to scale the heavens and conquer an impalpable, invisible realm. This refort seems to be predicated upon certain hypercritical acsumptions in regard to the world of Spirits, and to man's faculties, condition, and employments therein.

It must be conceded that the Bible, which is the sole au thority for most of the dissenters to modern Spiritualism, says as little as could well be said on these interesting topics, and | ble that all the industrial enterprises and achievements of the says it as vaguely; topics, too, as intimately connected as possible with what is generally regarded as the paramount purpose of that oracle, man's spiritual welfare. In truth, a terchangeable worth in themselves? If it is fitting that men but figures and abstractions, on the points in question, to be found in its pages. That this is the case is evident from the utter absence of any systematic, rational hypotheses among bodies, not the same, but similar to these-to admit of the exany minute statement of the theories that have been current tures? Who wants to live without a body? Who can conwithin the churches-and without them, too, so far as they ceive of such an anomaly? We mainly recognize the being have had the power to shape the popular mind. The clergy of God by his embodiment. The universe is his person. If, pass into two states—one of entire blessedness, another of utter | when God was alone, and matter was not. If it was the Dimisery; both absolute and eternal. In dilating upon these vine tendency to assume external form, may it not be a necesnaked postulates, they have drawn freely upon the fancy, using sity with us? all kinds of figures and hyperboles descriptive of joy and suffering here on earth, but have never seriously adduced any those who have departed from this world differ but little from thing like complete social and economical systems as the ones | those who have not. If the Divine nature is unitary, and is | phenomenal evolutions and aspects; our relations to it will established in the upper and nether worlds. How could they, homogeneous in its manifestations, it is presumable that the continue the same. It is our sphere and school, and we must with the slight materials to which they restricted themselves? laws which underlie the Divine administration here are uniities about good angels being employed on missions of mercy orbs. If so, the modes and conditions of our education and and love, and the like; but in the main they have pictured development here will be continued hereafter; we shall be Egyptians or Phænicians been told that beyond the dread making no boast of it, are paid off and put on the retired list shall be fitted for the task by physical organs, urged to it by above - while the unregenerate, the obstinate, are declared to physical wants, rewarded by physical gratifications, and ennobe afflicted with tortures unspeakably horrid, and kept in bled by the perception and appreciation of the spiritual principretty close confinement! And, more than this, the divines ples disengaged or exemplified in the processes. have succeeded so thoroughly in belittling and stigmatizing It is not likely that man will ever be able to overstep the have been ignored and pushed out of sight.

beyond the compass of human powers—that it is sacrilegious to invade a mystery so evidently put under lock and key by the Almighty. Such restrictions have applied with equal pertinency to other recondite matters which man has grappled triumphantly deciphered the mysteries of the material heavens the ordeal of logical examination for an hour. -ascertaining the magnitudes, distances, motions, velocities, relations of remote orbs-why should not logicians prosecurring speculations in regard to the world to which he must the sum total of our spiritual being here? soon migrate. Questions will arise—they are not optional:

onstrate any thing with certainty, unassisted by spiritual revelations; but perhaps we may deduce a theory on which the purposes by effort, by research, by experiment, by ingenuity. mind and heart may repose with some comfort and confidence, and by which any pretended revelations may be tried.

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Man comprises his future within his present self. The outline of his destiny is already prefigured and prearranged in his determinate constitution. The future must be the outgrowth of the present, the same as the present is of the past. The cultivated and ennobled man of to-day is undoubtedly as identical with the creatures of his own kind in the upper spheres, as he is with his savage species, who, armed only with clubs, slew the beasts of the woods and fields, and ate uncooked their quivering hearts, and clothed themselves in their undressed skins, in the early ages of the world-and identical in the same way. Man can only reproduce himself. To divine the future, then, he must study the bygone and the present. Why should he not be able to see as far before as

The separation of the soul from the body probably operates chiefly, if not only, to change its sphere. The idea of an abrogation of identity is insufferably repugnant; and that redamental fact, for we presume it is common to all. If, then, we are essentially the same after as before death, we are endued, of course, with the same faculties, fitted for similar vocations, and subject to similar incentives and motives, requiring, consequently, a field for operations analogous to the one last occupied. If this is not so, of what practical value is the routine and special education of the process life? In the economy of nature, so far as comprehended, we assume, every incident has a productive significance-is related to that which is to follow as inseparably as it is to that which preceded it. Now, although the material enfolds the spiritual, and owes to that its chief importance, is it supposarace are improvised for our temporary diversion or present puerile and ridiculous, but possibly eventuating in great shift-that they have no innate dignity, no permanent and inshould be farmers, manufacturers, and artists on earth, is it occupation next succeeding.

Does it not follow that we shall require bodies-physical have simply taught that human beings, on quitting this sphere, at the outset, God created every thing, then there was a time

If there be any force in these positions, we conclude that

-so odious and contemptible have they rendered it-that its created, subordinate, and dependent being. He may, and intrinsic dignity, absolute utility, and legitimate corollaries doubtless will, become more and more Godlike, but must forever occupy a position infinitely below that of his Maker. He Now, in the absence of official and plenary information on will never become self-existent-will never speak worlds into the subject of the future life, we must have recourse to instinct, existence, or exercise any thing more than delegated trusts. reason, analogy. It is useless to say that the problem is The prevalent idea that death induces an instantaneous and unlimited expansion of his powers-liberates him, as it were, from a dungeon and shackles-exonerates him from labor and responsibility, and care and danger-introduces him to a totally different kind of life-metamorphoses him from a worm with successfully. If mathematicians, in their closets, have to a god-is preposterous and scandalous, and can not stand

It is reasonable and delightful to believe that the future life will be an advance upon this-that we shall have larger cute their inquiries up to the celestial gates, and peep in, too, powers, keener perceptions, extended privileges, and munifi-Again, the old world perished and was entombed—its mag- if not repelled by the police? They are inquiries that can cent scope for their exercise and enjoyment; but shall we not nificent creations wasted and crumbled, and formed its cemetery; not be suppressed. No man half awake to his situation as a be intrinsically the same? Shall we not have the same conpletely extirpate from his mind the involuntary and ever-re- ples, ideas, memories, hopes, and aspirations which make up

the altitude of gods. They have to pursue and achieve their They do not all at once recognize the subtile laws that govern their relations, and rush to the accomplishment of their wishes by a fiat or volition. What, then, becomes of the caviling objections opposed to the tippings and knockings, the vicarious speaking and writing, etc., claimed to be employed by the Spirits in their attempts to reopen intercourse with their former consorts? Carrying with them their interest in this world, their affections and attachments, how obvious that they should desire to see and speak again with their brethren; that they should wish to substitute facts in lieu of the conjectures which have so long perplexed us in relation to certain features of the life to come; and, so far as they are permitted, ameliorate the miseries which have grown out of our misapprehensions of destiny! To do this, they employ such means as are within their reach. Those means may be inadequate and unsatisfactory both to us and thepselves; but they are not totally ineffectual, and may be employed until better are devised or discovered. There may be special difficulties in the way, and it may be a new field of effort.

By the invention and improvement of telescopes, we are enabled to peruse the aspect of the moon. We think we discover the outlines of mountains, the appearances of volcanoes, valleys, and physical phenomena. There have been observers who thought they discerned indications of cities and large bodies of people. Now, suppose the moon to be inhabited and the inhabitants to have been engaged in similar examinaione of our planet, with rimilar results. We discern them they discern us. Next, suppose both them and us to be similtaneously actuated by the desire to open reciprocal correspondence; and imagine what a train of experiments would 🕏 ensue. How ineffectual, how abortive the first trials! What clumsy mechanism and contrivances! What cross purposed and misinterpretations! Every thing at first comparatively success.

Our predicate is, that we are in all fundamental respects the same here and hereafter, and, as an incident, most likely tions.* But it does not follow of necessity that the celestial ence and education? They are comparatively unprofitable body is of the same substance, and subjected to the same limitmay be one of its incidents; and exemption from the rigorous operation of the laws that restrict our powers of locomotion and perception may be another. + At any rate, it seems reasonable that we should always, whatever our sphere, have the privilege of reviewing and revisiting that which is behind us, however insuperable the barriers interposed to our premature invasion of that which is beyond us. And in this connection we may observe that the sneering objection to the spiritual source of the phenomena under consideration, on the ground of the unimportance of the revelations, has but little force; for it is not to be supposed that the established conditions of this life are to be superseded by superhuman intervention. Our planet will continue the same in its elements, and in all its make the most of it. What we learn has got to depend hereafter, as heretofore, on our diligent use of its instrumentalities. It is a volume which, while we remain here, has got to be closely and constantly studied, for it is one revelation of its Maker, and the one with which we have chiefly to do. This Bible and our own souls, together, are our books and tutors: and if we look to the Spirits to bestow gratuitously upon us what by Divine ordination can only be arrived at by personal industry, most probably we shall be disappointed. We shall no more be able to dispense with scientific researches and lahorious cogitation, than we shall with railroads and steam-engines. We have got to work out our temporal advantages by the employment of mind, brain, and muscle; and every such advantage constitutes a platform for future exploits. The Spirits may certainly encourage us in our application to temporal duties, by giving us assurance of immortality and future well-being, without disturbing the established relations and duties of this life, which they would certainly do, if permitted to extemporize all the wisdom and knowledge which we may clamor for. If we had Spirits to do all work for us, this globe and all its paraphernalia might as well be summarily demolished, and the entire race be dispatched at once from the in-

* According to the Bible. Abraham was visited by an angel, who entered his tent and ate with him. And Jacob met an angel in the way, and wrestled with him,

† It is well known that there are certain abnormal conditions of the human body, during the continuance of which respiration and pulsation are suspended, and most if not all, the indications of death supervene, excepting mortification; notwithstand ing which, the patient, apparently defunct, returns to life and to the possession of all his faculties-not unfrequently narrating psychological experiences of character, and fully believing that he has visited angels, and been inducted into mysteries which puzzle the children of earth. Can we be sure that they are merely detailing the phantasmagoria of their own minds—that their minds have not been abroad, and that they have not literally seen and heard We shall live, then—the departed do live—on a different what they relate! How is it with the clairvoyance induced by mee and somehow they will be answered. They are authoritative, plane, but under similar conditions. Their progress is gradto Spirits who are alleged to visit us be present in representative bodies on the same

Pray, what have we known of the economy of the spiritual world, that we sit in judgment upon the alleged manifestations so insolently, and so arrogantly impeach the testimony without a hearing? The Bible, we assume, is the only authority which is generally admitted in the premises; and what does it divulge? Nothing specific. Certain principles of administration are declared to prevail; punishments are denounced upon transgressors, and rewards or compensations promised to the law-abiding-nothing more, we opine. And these ipse dixits might well be inferential; for they are as true of this as of any other life. All besides this is rejected as apocryphal; and this, we are told, is enough! All private depositions, no matter how well substantiated, are pitched into the category of illusions and hallucinations. Nobody since the patriarchs and apostles can possibly have dreamed dreams, or entertained angels, or obtained any responses to their sighs, and prayers, and team. There was a time when the sons of men were vouchsafed visions of the celestial realms and their citizens; but there came an epoch when an impervious and impassable wall was built up between the two neighboring worlds, and all intercourse has ever since been inhibited, except that our dead are admitted through the dark postern of the grave; and the arbitrary doctrine of our worldly despotisms is relentlessly applied there-"Once a citizen, always citizen"-they can't come back! In what other respects has the Divino government undergone so great a change? All other laws have been immutable, there is reason to believe: and there should be the most indubitable proof of a repeal or suspension of this, before we admit the unwelcome proclama-

Why, oh, why should our race have been favored with such • sublime privileges in its infancy, and be denied them in its maturity? When men were less developed and cultivated. they were more easily satisfied with the near and the present. Childhood is diverted with spectacles and sated with sensuous pleasures; manhood, outgrowing the specious, the superficial looks for meanings, and connections, and issues. The child sobs for his lost parent or playfellow, but soon forgets him; the man fixes his imploring eye on the heavens, and demands the whereabouts of the departed. It is true that earthly life is brief, and that the answer will soon come to all; but to mortal senses the pilgrimage often seems prolonged and wearisome, and the bereaved heart longs for its expatriated companion.

Do the Spirits betray weakness, and frivolity, and igno rance, and even evil dispositions? What then? Is it supposable that this world is the only one whose denizens are imperfect and foolish? By what authority, except our own fancies, are we taught that men are instantaneously deified by decarnation? Is the body a prison, and life a penance? I this whole system of things an episode—a play within a play -an accident-a nightmare? Is our ship driving at the mercy of adverse winds and currents, among polar seas and inhospitable coasts, or are we in a reliable craft, and steering with some directnesss, by compass and quadrant, toward the great port and capital of the universe? Is it not more reasonable to believe that we are subject to a Divine legislation, whose beneficent and equitable laws are the same in spirit and purpose in every part of its domain? That everywhere courage, and endurance, and power will be the growth of impediment, and danger, and hardship? That knowledge and wisdom are attainments which can nowhere result from any thing but experience and studious effort? That enjoyment must ever be purchased by suffering? That we can fully appreciate only those possessions which we, according to our consciousness, conquer by personal prowess? Such are the conditions of this stage of being; and if they are-as why should they not be ?--those of the succeeding stage, we have no good cause to expect any sudden colossal expansion in th ose who have left us as dwarfs and pigmies. No; the conjecture is natural and reasonable, that the course of life. suspended here, is substantially resumed in the new home of on Spirit; and that the employments and studies appropriate to a man at the termination of his earthly career are there continued, the same in essence if not in form; so that, of two cotemporaries, he who departs and he who remains may

eventually meet on an equal footing, provided they have been equally assiduous in the improvement of their advantages. Is not our sense of fitness and justice confused by any violent invasion of this conception? And if, in our weariness, and impatience, and defeat, we sometimes decry and despise this earth and its discipline, may we not fairly suspect that we have has, during the past year, kept open and free to the friends failed to discern their truest teachings and overlooked the of Spiritualism from every part of the country, a large Room wisest methods of arriving at the greatest possible good of which our situation is susceptible? In the event of a mis- Street, Boston, has just sent us a circular letter, addressed spent life, may we not, to our surprise, find ourselves, in the other world, condemned to learn the lessons which, like idle or vicious schoolboys, we had neglected or refused to master and apply here, instead of the gratuitous plenary illumination and unearned enjoyment which has been so loosely antici-

It is a waste of time to complain of other people's faults. The best thing we can do is to mend our own.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

Let every man be fully persuaded in his own mind.

NEW YORK, SATURDAY, MARCH 4, 1854.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they de ire to preserve them, invariably retain a copy, so as to preclude the necessity for o eturning them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

SPIRITUALISM IN PRACTICE.

Not only every believer in Spiritualism, but thousands who reject the testimony to its manifestations, admit that its teachings and inculcations are good. None but the bigot will denv the beauty of its lessons-theoretically, at least. Nor can they, without denying to God the character of such a Creator and Father, as can be truly loved and reverenced by pure, loving, and exalted Spirits; and denying to man the nature and qualities necessary to render him capable, in any condition, of loving and worshiping such a Being. Spiritualism, in its most divine sense, utters, as it has ever uttered, the gospel of God for the salvation of humanity. Through the lips of its Christs and Platos, its prophets, poets, seers, and holy men-holy because of the exaltation of their thoughts and lives-it has revealed so much of truth concerning Deity, and his relations with man, that mankind have never, as yet, lived up to the measure of their knowledge. And not only through mortal and seraphic lips has this divine teaching been uttered. Even the dumb-so-called-universe, in all its forms, and colors, and motions, and melodies, has echoed and indorsed God's more direct revelations of himself in the human soul. Man has not been denied sufficient inspiration, warning, and reproof. He has not been denied a clear enough vision of what he should do and be-what duty he owes to his father, God, and his brother, man. The difficulty has been his practical repudiation of his professed faith, knowledge, and convictions.

The enunciations of Christianity, full of lofty Spiritualism and Democracy, have failed to regenerate the world-in so far as intended-only as they have been devitalized by the practical lives of those who profess, and have professed, to be followers of and believers in Christ's teachings. 'The Christ eulogized with the tongue has been crucified in the heart and life, and the Christian theory made null by the practice of its professors. True, Christianity, like all great spiritual utter ances, has maintained a partial foothold and accomplished a partial work; but how much mightier and more glorious would its triumph have been if all who have professed to regard that saving upon which the law and the prophets are said to hang, Thou shalt love the Lord thy God, etc., and thy neighbor as thyself," had lived up to that profession. Because these spiritual teachings have been practically denied, Christianity and all kindred systems have comparatively failed.

The question, then, arises, What is required of Spiritualists of our time to render their revelations and faith more vital and lasting; to render them enduring in fact as they are beautiful and inspiring in theory? Spiritualism, thus far, is the dawn of a new day, a new year, a millennial era, in our sin-stained world—the opening page of a brighter and fairer revealing from those higher spheres into which we are destined to pass, and progress, and live forever. Through his angels, and 'ministering Spirits," God is renewing past covenants with mankind, and revealing himself in a broader and clearer light his earth-children. Through this revealment it is distinctly perceived that the Spirit-world is nearer, more intimately and more beautifully related to our daily lives and thoughts than has heretofore been actively impressed on human consciousness. Visions are being unfolded that inspire our hope, our faith, and our joy; we are permitted to behold with ecstatic delight the loveliness and glory of the upper world, and to perceive that heaven and earth are divided only by temporary lines—by the blindness of religious bigotry and material sense.

Even more than this is being revealed to us. We are being aught that our paternity and brotherhood involve the duty of our practically recognizing God as our father, and every man as our brother; that as we profess to believe that Spiritualism, fully and faithfully illustrated, leads to man's perfect harmonic development, bringing the individual in true relation with man, with nature, and the Spirit-world, we are called to act, think, and live in accordance with the teachings of Spiritualism.

And what are these? That we must be pure, loving, earnest, active, and faithful in every relation and duty. That we must be pure in thought and deed; loving in heart and spirit: earnest in purpose and action; active in sympathy and service to our fellow-men; courageous and manly in our opposition to wrong, and faithful in all things. Mere profession of Spiritualism is not the thing. We must have action as well as belief, and the action must correspond to the belief. Those who think all is done when certain propositions and manifestations are witnessed and indorsed, would, if it were left to their guidance, soon run the bark of Spiritualism, a useless hulk, upon the sand. The world must not have it to say of Spiritualists, as it has said of Christian creed-men, 'They preach well, but there is no practice." Spiritualists must teach the beauty of Spiritualism in their lives, and commend it by their examples. It may cost the sacrifice of some selfishness, some pride and lust of the senses, but until the gross, sensual man is thus subdued, Spiritualism will not have done its true work. We ask our readers to think of these things with us -- to think and act. A practice of the teachings of Spiritualism is the great end to be attained—that will develop the harmonic man.

HARMONY HALL.

REV. HERMAN SNOW, who is not unknown to our readers known and designated as above, and situated at No. 103 Court "To the friends of Spiritualism," the object of which is to in the Burman Empire: solicit donations for defraying the current expenses of that Room. Mr. Snow has from the beginning depended on the voluntary contributions of friends to enable him to sustain and carry forward his enterprise, but we infer that such aid as has been spontaneously tendered has not been adequate to meet the contingent expenses. The very crowded state of our dispensable to its observance, as is distinctly implied by Mr. columns renders it extremely inconvenient to give place to his Judson, it must follow that the poor heathen who have no wine efforts, as poets sometimes are, they question the verdict which says, in the North River on a boat.

circular for several weeks, as requested, and accordingly we herein indicated.

MODERN MIRACLES.

The following remarkable facts have lately occurred in the experience, and through the agency, of Mrs. French, of Pitts burg, Pa., who personally related them at a recent conference at this office, and has since repeated them, with additional particulars, to the writer. Being recently in the city of Washington, she was led to the house of Mr. Darby, the geographer. an elderly gentleman nearly seventy-nine years of age. Mr D. had for some time been suffering from a paralysis of the left arm, which he was unable to move without taking hold of it with the right hand and applying to it a mechanical force His hearing, also, was very imperfect. By means of a me dicinal preparation which Mrs. French had made under spiritual direction, together with passes which she was impressed to make over the head and arm of the sufferer, the latter was in a few minutes so far relieved, that he moved his arm freely in all positions, clapped his hands at the back of his head, etc., without any impediment or difficulty. At the same time the old gentleman's hearing was very greatly improved; and the relief of his difficulties continued permanent up to the last accounts that Mrs. F. heard from him, which was some two or three weeks after these occurrences took place.

had been constantly confined to his room, and was daily grow- devote to such a purpose. ing weaker. By the administration by Mrs. F. of a spiritually prepared medicine, accompanied (as we understood) with manipulations by Mr. Laning, another spirit medium, the gentleman was so far relieved that he came down to the breakfast table the next morning, and declared that he had not been so free from pain in ten years as he was then.

Mrs. French subsequently went to Baltimore, where she topped at the house of Mr. Laning, the artist (the gentleman mentioned above). While there, Mr. L. was impressed to send for two young girls, one of whom, about nine years old, was entirely deaf and dumb, and the other, about seventeen years of age, could only hear and speak very imperfectly. Mrs. F. manipulated the one who was entirely deaf and dumb or thirty-two minutes, at the same time bathing her about the head and ears with the spiritually prepared medicine which she had in her possession. At the end of that time Mrs. F. was spiritually impressed that the girl could hear. Standing, therefore, behind her, so that the girl could not see the motion of her lips, she spoke a little above her ordinary tone of voice. when the girl winced, as though the sound was too loud for her, and pained her. Moderating her tone of voice, Mrs. F. told her to say, "Pa," "Ma," "Sister," "Josephine," and several other words, all of which the girl distinctly repeated as by imitation as they were spoken by the medium. 'The other girl, about seventeen years of age, was in like manner operated on by Mrs. French, and her hearing and speech greatly improved. These occurrences took place in the presence of Mr. Laning and some five or six other credible witnesses. The father of the girls, who was present, expressed himself highly gratified with the results of these operations, and manifested a strong desire that the treatment should be continued. believing that the result would be a perfect cure; but, strange of the devil!

While there, a girl was also brought to Mrs. French affected under spiritual influence, made passes over her for about fifteen minutes, when the girl walked the length of two parlors without any observable defect in her motion; and afterward she walked home without any difficulty, arm in arm with the lady who had accompanied her to the place.

far gone with consumption and other ailments. He subjected way of virtue, and the old reclaimed from outcast lives. himself to spirit treatment through Mrs. French, and was immediately relieved from cough and other symptoms which prevented rest: and the next night he took a long walk through "Ladies of the Mission," and published by Messrs. Stringer & Townsend again; and so far from feeling any ill consequences of this exposure on the next day, his health was, if any thing, still further improved. This gentleman is following a prescription given by Mrs. F., and at the last accounts that were received from him, was all the while gradually improving in health.

The foregoing are among the numerous facts that may be urged as proof that if the days of miracles were ever past, they have at least now returned.

DISCUSSION IN ST. LOUIS.

The Rev. N. L. Rice, D.D., somewhat famed in the modern annals of theological gladiatorship, has been recently offering of the respective views on which he and they were divided. By way of bringing this proposal into tangible form, they drew up a series of propositions which they supposed the doctor would be willing to affirm and defend, and another which they proposed to sustain themselves, naming Mr. S. J. Finney as the spokesman on their side. These propositions were addressed in a letter to Dr. Rice, who answered them in a somewhat sneering and word-catching manner, utterly declining the debate. The correspondence was published in the Missouri Republican, in a subsequent issue of which the Spiritualists published a somewhat lengthy rejoinder to Dr. R.'s letter of declination, and there the matter, we believe, has rested.

SAVED BY WINE.

Some days since, as we were seated in the printing-office, our attention was arrested by the following passage in the journal of the late Rev. Adoniram Judson, Baptist missionary

Sunday, July 11th .- No wine to be procured in this place, on which account we are unable to unite with the other churches, this day, in partaking of the Lord's Supper.

We believe that many Christians insist that there is a saving efficacy in this ordinance. If it be so, and if wine be in-

sum up its import and object in this paragraph. Those who society. As this passage was written several years ago, we may feel a spiritual movement, ultimating itself through the may presume that this last requisite to salvation has been supmaterial region of the pocket, should address friend Snow as plied ere this. Such heathen destitution is not likely to exist a great while among a modern Christian people.

ALLEGED PLAGIARISM.

A correspondent writes us that the poem entitled, "The Summer Midnight," published in the TELEGRAPH of Feb. 18th, and claimed to have been written by spiritual direction, through the mediumship of J. C. Myra, was originally written (and published) some ten years ago by the Rev. James Wallis the time of its publication, and clipped a copy from a public journal, which copy is now in his possession. Allowing these statements to be facts, we, as well as the Washington Union, from which the poem was copied into the Telegraph, have been imposed on. While our critical correspondent hides though it may be true. We have been more frequently de- doubtless find many gratified readers. ceived by mortals than by Spirits, and we can not fully indorse a statement for which the author hesitates to make himself responsible.

BRO. PINNEY, of Mill Brook, Conn., writes us, requesting our views concerning several great questions on which Mr. Davis and other modern Spiritual authors do not agree. The questions are of a deeply occult and metaphysical character. In the same house there was residing a gentleman (Mr. P.) and the expression of our views would require more labored lungs for the last ten years. For the last five or six weeks he the crowded state of our columns will at present permit us to

SPIRITUALLY BORN.

In Woburn, Mass., Wednesday morning, Nov. 80th, 1853, was born into the Suirit-world, Mr. DANIEL EATON, being forty-nine years of age. His exit was very sudden. The night before his departure he retired rest at a late hour, and at somewhere between two and three o'clock, A M., he awoke feeling quite unwell. He arose and went below stairs, soon after which he was found by the family a lifeless corpse upon the floor He was an affectionate husband, a tender and indulgent parent, an honest and much respected citizen, and a true Christian. He was one of those earliest, in the town in which he lived, to openly avow his full faith in the Harmonial Philosophy. He and his wife were happily united in this faith, which is so well calculated to prepare us for such a solemn and sudden change. He had received several warnings of his change, "But." said he, "I shall not die; no, never! To be sure I shall put off this body, but I shall live forever." His wife and three loving children will greatly feel his loss, but to him the change is most glorious.

The foregoing should have appeared long before this time. but was overlooked, and has just come to light. We hope our correspondent will accept this as a sufficient apology for the delay .- Eo.

Harriet A. Pinney, departed the life of the body, aged two years and seven

We did not receive our friend's letter, in which we were requested to officiate at the funeral obsequies, until Tuesday, 14th inst., 12 o'clock, M., and it was then too late to make any arrangement in season. We are happy to know that the great sources of consolation are limited to no locality, but that immortal life, hope, and joy have their springs even in the heart of the afflicted.

THE OLD BREWERY.

The name of no edifice is, perhaps, more familiarly known to New Yorkers than that of the "Old Brewery," for half a generation or more a sort of Five Points human-rookery, in the filthy spaces of which from tifty to say, another very near relation of the girls utterly discoun- to a hundred miserable families found refuge-shelter or home it could tenanced the whole proceeding, and pronounced it the work hardly be called. Therein was gathered as much vice, crime, and wretchedness as could well be conceived. Fire, which in every other locality had range and power, seemed debarred, by some inscrutable order of Providence, from touching this vast lazar-house, created to distill poison, and with St. Vitus' dance, and so badly that it took two persons to afterward made the foul nest of the victims it had helped to poison. But steady her as she was brought into the room. Mrs. F., while there came in time a gentle, yet mighty agency—the prophet heard not performed what fire could not: a work of purification, not only for the "Old Brewery," but for hundreds of its loathsome inmates. That agency wa "Ladies Mission," which, beginning its work of regeneration only three years since, has already so perfected it that on the site of the "Old Brew ery" stands a new and noble Mission House, within whose doors the young A Mr. Cole, also of Baltimore, was confined and apparently of that most degraded region, the Five Points, are being educated in the

With the general history of this Ladies' Mission movement, and its grad tying success, the press has from day to day made the public familiar. has been a matter of rejoicing to all. But there has been written, by a storm of snow and sleet to a spiritual circle, where he re- a more particular, authoritative, and perfect history, and it is to introduce mained to a late hour in a damp room, and then walked home this work to our readers that we now write.* The record of the "Old Brewery" is indeed

"A strange, eventful history,"

and, in so far as facts are concerned, we may believe that this volume is a faithful chronicle. Extending to three hundred pages, finely illustrated, it glances at the origin of the building in question, and at the earlier history of the Five Points, and then more minutely traces the transformation consequent upon the missionary effort to redeem it. Many thrilling sketches of scenes and characters are interwoven, but there is throughout the book a studied purpose to make the record a calm and sober one. The authors of the volume have wisely avoided touching upon the rivalry existing between the "Ladies Mission" and the "House of Industry," and have only stated their own cause, and hopes, and prospects.

The only objection that can well be raised to the volume, lies in it somewhat dogmatic religious ideas and tone, and its proneness, partic ularly in the preface, which bears the impress of a clerical hand, to secta battle to the Catholics in St. Louis; but the glove which he rianism. With the practical labors and success of the "Ladies Mission" cast at the feet of Orestes A. Brownson not being taken up, we are far more pleased than with the theology of "The Old Brewery." the Spiritualists of that city concluded to give Dr. R. a little It is to us a somewhat blasphemous theology-inasmuch as it suggests work in his line, and so proposed to him a friendly discussion that God designed man for purposes and ends which have not been answered. We can not believe that God's designs are ever thwarted. We also object to the partial "fear and doubting" spirit with which the "Ladies Mission" look to the continuation of the work before them. Under the providence of God, which ever attends humanitarian deeds, there is no temporal, moral, or spiritual reform possible to the earthly state, which can not be accomplished by brave, faithful, and loving labor. Those who go forth to battle with sin and error in the name of God, must never doubt -God is more merciful and powerful than mortal heart can desire, and he will surely enable those who strive, with a good spirit and adaptable means

The "Old Brewery" will find abundant readers. Probably no other book has been issued the precedent orders for which justified so large a first edition. Thirty thousand copies have been struck off, and twenty thousand are now bound. The publishers pay a liberal copyright, and the proceeds are to be applied to raising the mortgage which now hangs (its only cloud) over the "Mission House," which is the name given to the new building. The volume is beautifully executed in every mechanical respect, and will grace both the drawing-room table and the library. * THE OLD BREWERY, and the New Mission House at the Five Points. By Ladies of the Mission. Stringer & Townsend, 222 Broadway, publishers.

THE LATHAM PRIZE POETRY.

We stated some time ago, we think, that the committee selected by Mr. Latham, the Washington banker, to decide which of the competitors for his offered prize of \$500 for a best National Epic, Lyric, Song, or Ode reported that, in their judgment, no one of the many pieces offered in competition was worthy to rank as a "National" poem, of any class, and therefore they declined to make any award. Not a few aspirants to a visionary

may be lost in spite of the benevolent efforts of the missionary | fact, "A thousand American geniuses are not competent to the production of one American work." Well, it is a sweeping verdict; but what did Pope and Byron do when vindictive and incautious critics pounced down upon their juvenile verse! Did they sigh, or rage, or protest with idle clamor? No. They set themselves more heartily to the work, and in the "Dunciad," and "English Bards and Scotch Reviewers," proved that they could be-if they had not been already-great poets. Our friend M'Chesney, who deprecated some criticism we passed, in the TELEGRAPH, upon his effort for the prize, prefers to sigh and rage; but our wiser and valued correspondent, Henry Clay Preuss, of Baltimore, snaps his fingers at Sirs Oracles and their judgment seat, and with an inferred "be-hanged to the committee," boldly publishes his effort, "A Vision of Freedom," in a handsome pamphlet of sixteen pages, and appeals to the public for their award. We have perused the poem, portions of which are glowing and fiery, and must say that Mr. Preuss in after years will agree, in so far as Eastburn. Our correspondent says he was attracted to it at he is concerned, with the Latham Committee. Not that his poem is without merit, but because Liberty and Patriotism, the bone and marrow of his 'Vision," are hackneyed themes, and only tolerable when sung in a marked original and vigorous strain. Mr. Preuss has written much finer poetry for the Shekinah than his "Vision of Freedom," and we are quite satisfied that he will find his best success as a poet connected with less ambitious, threadbare topics than are necessary for national epics and his name, however, we do not take his statement for granted, odes. We are obliged to Mr. P. for the copy of his poem, which will

FACTS AND REMARKS.

CONFERENCE OF FEB. 23.—The usual number of Spiritualists and spiritual inquirers congregated at our office, 300 Broadway, on Thursday evening of last week, and the proceedings of the meeting were invested with the usual interest. Dr. Young related some interesting cases of Spirit personations which lately occurred in the family of Mr. B., in Sixth Avenue, in this city. The personations and representations of particular scenes in the earthly lives of the Spirits by whom the medium purported to be controlled were accurate, and in a high degree striking, though the medium who had been suffering, more or less, with a disease of the disquisition and a larger space than our numerous duties and was an artless girl of fourteen. Mr. J. R. Durfer, of Carbondale, Pa., referred to and rebutted the charge of infidelity which sectarians bring against Spiritualism. He said he was recently told by a clergyman that this Spiritualism is all of the devil, and was asked what good it had ever done? when he offered to take the Rev. gentleman to ten men who had become praying men since this new light broke upon them, though they had never been religiously inclined before. The speaker having alluded to the spiritual experiences and labors of Rev. Mr. Harvey who has been ejected from the Methodist Church for his Spiritualism, Mr. C. PARTRIDGE spoke of the good services which Mr. Harvey had done to the spiritual cause. He said that the experience of Mr. H. had run in the channel of his former faith, and took occasion to remark that the same fact held in reference to the experience of those Spiritualists who had formerly been infidels, and that this accounted, in a great measure, for those present asnects of Spiritualism which the Church considered as wearing an infidel stamp. He considered the evidences of Spiritualism as appealing to all classes, recognizing the conversion of the infidel as of as much importance as the conversion of the man of the Church. He also dwelt, at some length, upon the practicalities of Spiritualism, and suggested plans for the harmonization of human interests. W. FISHBOUGH then spoke of the practical bearings of Spiritualism, and considered it as involving the germs of all true reform, which, however, must commence with the reformation of our individual selves, and thence develop itself into social form. While the harmonization of mere exterior interests was well enough in its way. he had no confidence that the world could ever become truly reformed in that way, as all true reform must be founded on the rectification of man's interiors. Dr. Young spoke against theorizing and demanded facts. Mr. In Mill Brook, Conn., Feb. 12th, Victor H, son of Harvey W. and Calthorp related facts proving spiritual intercourse. Mr. D. G. TAYLOR spoke of the beneficial manner in which Spiritualism affected him as a professor of religion. Mr. Durfee instanced the present meeting as proof against the allegations of evil as growing out of Spiritualism. Mr. ROGERS, of Boston, recommended Sunday meetings, and urged their advantages. The meeting then closed.

> FIRE NEUTRALIZED BY SPIRIT .- At the Conference at this office on Thursday evening, February 16th, Mr. D. G. Taylor stated that recently, me evening, his son was deeply entranced by spiritual influence, when under the action of the power which controlled him he held his finger apparently for about thirty seconds, in the flame of a phosgene lamp that was burning before him upon the table. The finger was afterward examined, and found to be completely blackened by the smoke of the lamp, but entirely uninjured, even as to the most delicate tissues of the skin! At another time, during the last week, small articles were thrown about the room by invisible hands, during which time the narrator, casually turning his eyes toward the fire, saw a towel lying upon the top of a grate of glowing coals sufficiently hot to have set it in a blaze in an instant under ordinary circumstances. Mr. T. thought that the towel could not have laid there less than from ten to fifteen seconds; but when he took it off, not the slightest mark of fire was found upon it. The towel, which was are two cases of no ordinary interest as reflecting light upon the ordeal of the "burning fiery furnace" through which Shadrach, Meshach, and Abednego were caused to pass by Nebuchadneezar, as well as upon the ordeals by fire to which spiritual people are said to have been often subjected. with immunity from injury and suffering, during the middle ages.

REVIVAL OF MEMORIES .- Mr. W. J. Baner, well known to most of our readers in this city, and whose word will in no case be doubted by his acquaintances, has just informed us of the following curious fact in his experience: While riding rapidly on horseback several years ago, near the city of Philadelphia, he turned his head to inspect a curious inscription on a banner which he saw by the side of the street. While his attention was thus diverted from his horse, the latter stumbled and threw him over his head. The ground upon which he was about to fall being hard and stony, he fully expected to be killed, and with this apprehension strongly impressed upon his mind, and while he was passing from the horse to the ground, every incident, even to the most minute, which had occurred from his infancy to that moment, stood out before his mind with all the vividness of its original occurrence. Even the most insignificant acts that he had performed, and words that had been spoken to him, by others, were now recalled-the events all appearing in their proper order of succession, and without the slightest jumbling or confusion; and after this memory-picture had been completed up to that moment, he had time to consider his prospects for the future world, before he struck upon the ground. From cases of this kind, many of which might be related, the reflective reader can not fail to derive an instructive lesson in respect to the constitution of the hu-

A SNAKE STORY .- A child, nine years old, of Mr. W. Lincoln, of Warren, Mass., had been in feeble health for several years, and was much emaciated, being subject to frequent fits of strangulation and coughing, though her difficulty seemed to be in the stomach and throat rather than in the lungs. The Spirit guardians of this child wrote through her own hand, that she had a water snake in her stomach. This was subsequently confirmed through several different mediums, with the additional particulars, that the child had drunk the snake three years before, at a certain spring, while in the woods on a whortleberry excursion. By methods proposed by the girl's Spirit physicians, the snake was induced to ascend through the snophagus and protrude its head through her throat, so that it could be distinctly seen in the back part of her mouth; but whenever an attempt was made to seize it and draw it forth, it would draw back and disappear. His snakeship, however, was afterward poisoned and dislodged by medication. A portion of his skin is still preserved for the inspection of the curious. These facts, with the minutiæ of their details and circum stances, are communicated by Dr. J. A. Gridley to the New Era.

A WRAITH .- The wife of the present writer, who lives in Williamsburg. had a lady friend in New York whom she had been expecting for some days to visit her. As she was sitting one evening in the parlor before it had become dark, she casually cast her eyes toward the open door, and distinctly saw the head and bust of a female figure clothed in white. The light was not sufficiently strong to enable her to recognize features, and the figure vanished as soon as it was distinctly perceived. My wife then went to the kitchen, took a match, and was about to strike it to light a lamp, when several drops of water were thrown into her face. She lit the lamp, wiped her face with her hand, and found, upon examination, that it was veritable water that had fallen upon her face, though there was not a drop of water standing in the room at the time, and no person was in the room or anywhere near, who could have thrown it. It was afterward ascertained that her lady friend whom she had been expecting to see or hear from, had died on the morning of that day, and that at the moment of the laureate have objected to this judgment. Partial, possibly, to their own occurrences above related, her body was being conveyed by her friends up

Of constellations, moving through the sky In the swift circles of eternity;-Spirit, who movest with thy viewless breath The sultry vail of death

From the parched ocean, that, unmoved, expands Like a red waste of sands. Where ships, becalmed, lie moveless like the dead Or dying camels of the Nubian lands:-Swift, dew-lipped Wanderer, thou art to me Most welcome, coming as thou dost from far With secret ministries. Thy breathings are Filled with the essence of all poetry, The joy of all religion. Silently Thou hoverest, with viewless wings outspread, O'er the wide landscape. Flowers that drooped unfed Open their dying eyes, and, looking up, Drink life from thee. Thou fillest every cup With honey-dew. Thou comest, and thy kiss Wakens the Spirit of the Wilderness, And she comes forth to greet thee, riding on Her panther, like a beauteous Amazon Whose spear is tipped with lightning, and whose arrows Sharp as the morning star, whose brightness narrows Into a single point, and through the air Flies from the sun. With locks of tangled hair That wildly stream upon her shoulders bare. Strong Spirit, beautiful and mild and proud, She flies to greet thee. Like a smile that quivers On Youth's enamored lip, when from afar Love dawns upon him, throned upon her star, The languid Earth receives thee. Thou to her Descendest like a youthful Emperor Scattering sweet odors from his rustling robes. Thou bringest her, from far celestial globes,

Thou comest like a youthful Shepherd Boy Filling the air with carolings of joy From the Celestial Mountains. Thrillingly The glad airs tremble at thy minstrelsy. O. Presence! dear and glorious and blest, What troops of melodies within thy breast Dance to the music of thy heart's delight .-Thou twinest round the forehead of the Night A vail of odors, musical and rare. Silence and Song alike thy praise declare.

Sweet perfumes tongued with music, halcyon gales

Sweet Spirit of the South Wind! hail to thee!

And wake the bosom of her quiet sea.—

That sing immortal songs, like deathless nightingales,

The Spirit of the North Wind bows before Thy gentle coming. Regions bleak and froze. Where Winter sat, turning the Earth to stone, Making the ice-bound forests creak and groan, Murdering the hapless Dryads in their groves .-Thrill with sweet life. Thy genial breath removes From earth and sea their fetters. Thou dost break His icy cossin, and from sleep awake The Genius of the Spring. He at thy breath Rises like young Adonis. From their death Thou wakenest all the germs of living things. Thou wreathest lilies o'er the water springs. The crocus, hyacinth, and snowdrop bloom In the trim gardens, and a faint perfume Rises like incense. Troops of daffodils Wave brightening in the sunshine. O'er the hills

Thou scatterest daisies, and in meadows low Bidd'st the sweet violets blow. Joy! joy, O, Spirit! thou whose bright career Is one perpetual triumph over fear And death and sorrow. Speed thee on thy way. Hark! from her prison-house of snows young May Cries for deliverance. Break the icy bars, Give to the flowers their Queen, thou child of Southern stars

In the Arcadian heavens where Beauty smiles Forever, in the isles

1

Of the immortals, tropical and vast, Far to the South, where snow-white mountains cast Transparent, milky shadows, tremulous, And Spirits, over death victorious, On thrones of alabaster sit supreme, And Love Divine shines like a sun, whose gleam Of undulating splendor fills the sphere With visioned forms of beauty, which appear With every change more glorious, thou wert born, O. Spirit of the South Wind, when young Morn Herself awoke; and thou wert cradled where The undulating bosom of the air Is tremulous with love. Thou did'st receive Thy swiftness where inspired celestials breathe Their hearts away in tenderness divine. Thy wings were energized with strength sublime Where all the rustling airs their plumes unfold, Within that shrine of crystal and of gold Where thoughts originate, where Wisdom, bright With the clear vision of the Infinite, Utters the secrets of eternal truth. Joy taught thee music. Thy immortal youth Is older than the Himalayan snow. From land to land like morning thou dost go, A floating Benediction, from thy mouth Breathing delight, O, Spirit of the South!

Before thy gentle breath the thunders die. Thou whisperest, and the lightnings harmlessly Dance in the golden zenith. Thou dost tame The angry sea. Far o'er the level main, As on a floor of sapphire, thou dost pass.— Now thou art gone, Wind of the South! alas! My heart forgets its music and the spell Of song is broken. Spirit sweet, farewell! NEW ORLEANS, February, 1854.

Anoels on Earth .- In sickness there is no hand like a woman's hand-no heart like a woman's heart-no eye so untiring—no hope so fervent. Woman by a sick man's couch ings were accompanied by the unusual facts stupidly called miracles. body. People get up and advocate principles adverse to his belief; but is divinity impersonated.

Reported Phonographically by T. J. Ellinwood.

On Tuesday evening, Feb. 21st, a crowded audience assembled at Dodworth's Hall, in Broadway, opposite Eleventh Street.

ISAAC C. PRAY said that some who enter into the investigation of the subject of Spiritualism have the idea that they are going to arrive at the whole truth in a very short period of time, and seem to suppose that it is like some of the creeds, which simply require their devotees to believe certain articles of faith. This is a mistaken notion, as all who have closely investigated the subject are aware. No one has arrived at any thing like the fullness of truth; but each one, as he investigates, finds himself advancing in knowledge, his faculties expanding, and a kind of inspiration that Spirits do communicate with mortals; and having become satisfied of it, their faculties, which have been smothered by education and the con- would agree that the particular business which calls the Conference tolief never yet saved an individual, and never will save one. A belief in that which we do not and can not realize can avail us nothing. To merely of vast importance; and if it be, an error, it is certainly of great consebelieve that there is a future can do us no good; but when we know it, quence. It seemed to him that the legitimate object for which the meetthe fact becomes a valuable piece of knowledge to us. We can know that there is a future; but it is probable that while we inhabit these forms we witnesses to the alleged facts connected with spiritual manifestations never will have any absolute knowledge of its beauties, the pursuits of which may have fallen under their observation. If such be the case, the Spirits, etc. Yet these are subjects which address themselves to our rea- character of the witness is of some importance—his competency and capason, and concerning which we can draw certain inferences from certain city become a matter of some consequence; and it seemed to the speaker facts. If Spirits communicate, it is reasonable to suppose that they are engaged in scientific pursuits; for if they are able to use the ture to move tables, and to manifest themselves to the people of earth in numerous ways, they must be better acquainted with those forces than they were before they left the body.

The speaker contended that there can be nothing supernatural. There is no such thing as accident. Every thing that occurs had a cause when the nations. He agreed with Dr. Gray, that this peculiar class of manifestavery creation commenced. You can not get at the real causes of things unless you go to their primal causes; and by doing so you will find that what you call chance is direct and universal, and not "special providence." There is no "special providence." The same power sustains the violet

eneath the oak that sustains the oak itself. The speaker observed that the spiritual phenomena either form one universal lie, or it is true that Spirits of the departed do communicate with claims to be Spirits of departed persons. This being the case, either the speaker contended that if the statements in the book were of just such mediums are all liars, or nature is a liar, unless the claim is true; and as there are very few persons, if any, that believe that human beings are so made would have been different, and the testimony of the witnesses would dishonest as mediums must be to carry on such a stupendous piece of de- have been worthless, and the skeptic, instead of being converted by it, ception, unless they admit that Spirits do communicate, they must allow that nature lies. In what has nature ever been found to lie before! Are not her laws invariable on every other subject !

After having written against Spiritualism for two or three years, the speaker visited a circle in Providence, where he saw a table move, being operated on by no visible power. When he entered the circle he resolved to submit to be humbugged, and that he would investigate the proceedings afterward. He attributed his success to the spirit of fairness with which he entered on the investigation, laying aside, as he did, all feelings of prejudice. He had seen a gentleman, who holds a high position in one of the last Tuesday evening were born. It is a nice distinction, and one we professions, hold his fingers in the flame of a lamp six times sufficiently long to seriously burn the flesh of any person in his normal condition, and can be done by a Spirit in the form, and one out of the form. They are yet declare that the lamp was not lighted. The same gentleman had been Spirits and immortal beings in either case. The lines of distinction are seen by the speaker to snap a glass cigar-tube between his teeth, without cutting his mouth at all. On another occasion, this same medium was prevented from drinking brandy with some friends whom he treated to that beverage. He has also been caused to use a surgeon's knife to cut the satisfied that Spirits do communicate; but as witnesses before the world. back of his own hand in a remarkably skillful manner. These things, that the case is entirely different. seem so wonderful in this age of the world, will excite no wonder twenty years hence.

The speaker was satisfied that man has an internal nature, immediately allied to the spiritual world, and that that spiritual world is here, there

The speaker thought that instead of looking to some far-off planet o sun for a heaven, we had better sit down and study to ascertain what the Mind that created it. How much superior it is to this external flesh, bone, and muscle, which, at longest, exist but about a hundred years!

Dr. JOHN F. GRAY spoke at considerable length concerning the reliability of matters uttered by writing, speaking, personating, and seeing mediums He maintained that there were no absolutely certain means of knowing that the productions of such mediums originated in the spiritual world; still less is it possible, in his judgment, to determine the identity or even presented some reasons for entertaining those apprehensions. the presence of a Spirit purporting to communicate in any case through any medium whatsoever.

The Doctor considers the fact that Spirits do communicate made out conclusively by the physical phenomena; such, for example, as the creation of temporary organizations of a tangible and visible nature; the execution of writings without the aid of persons in the form; the production f sounds of various descriptions; and the moving of ponderous bodies in like condition as to the personal assistance, either as to mind or muscles of human beings in the earth-form. But in reference to all purely mental enunciations proceeding from mediums of any description, and especially those from speaking and seeing mediums, he maintains with earnest cogency, that it is impossible for us to know whether they are simply spiritual or simply natural in their authorship, or a mixture from both sources. In support of this position he cites the facts of "Psychology," as publicly exhibitde by Dr. Brown Williams, Dr. Dods, and others. He thinks the impressions or visions of the mediums as to the identity, or even as to the presence, of Spirits, the very weakest kind of evidence which occurs in the phenomena usually called spiritual; inasmuch as the state of trance. near akin to dreaming, nightmare, etc., pertains to all shades of mediumship, and as the power of the medium to discriminate between actual facts and mere fantasies of his or her organs of sense is deeply impaired by the very existence of that state.

The Doctor described the physical signs of the trance state, and maintained that these signs were detectible in every exercise of true medium ship, especially in the temperature of the skin of the medium, in the state of the muscular system as to voluntary motion, and in the condition and action of the pupils and balls of the eyes. Even in the rapping medium, he thinks these signs are observable to some slight degree.

From his whole experience and observation in clairvoyance, trance speaking, spirit-personation, writing through mediums, and also in rapping communications, the speaker concludes that the matters uttered are to be received only for the sake of the truths they manifestly contain; precisely as we judge of the value of what we hear or read from any anonymous source. He maintains that it is as unsafe as it is unwise to take Spirit-enunciations as authority for opinion or conduct in any case whatsoever, whether ancient or modern; that they can only properly have weight with us when they coincide fully, without fear or favor, without prejudice or predilection, with our pure reason, with the intuitions of our affections, and at the same time with coldest logical results of our intellectual faculties.

Concerning the trauce state being a characteristic condition in all mediumship, the speaker cited the details of ancient history respecting oracular responses through the pythonesses and sybils, which coincided with the phenomena of modern Spiritualism; and also the spiritual exercises and their trance results in Ignatius Loyola, and his disciples of the Jesuits; the ecstasies of Madame Guyon, and her disciples, including Fenelon; the experience in clairvoyance and trance-speaking of Geo. Fox and the Quakers of all kinds; the proceedings of John of Munster, and the trances of the Methodists of our own times.

As a warning against receiving as authoritative the results of trance of any kind, he mentions the modifications of laws and public acts, especially of a warlike character, which the most ancient records of the race abunform which the very earliest fathers gave to the Christian Church, making exercising our own reason, as Spirits generally teach us that we should. it a machine for coercing and benumbing the reason and love of mankind, by means of their own blind reception and obedience of whatsoever came from persons in the trance state. The fruits of this stupendous mistake, ranging from the time of Saint Ignatius to Loyola his namesake, 1300 years, including the crusades, were the denial and horrible persecution of the doctrine of Rights as belonging to man, and the insertion into the minds of consecutive myriads of millions, for all these dreary ages not yet closed, of the fallacy that power, absolute, irresponsible power, and obedience absolute and unreasoning, were and are the only pillars of human safety and happiness.

The speaker warned Spiritualists against the danger of receiving as true any thing that was said by or through a medium, because such sav-Whatever the demonstrations might be, however terrible, or curious, or he considered that he should only show his weakness by finding fault with

NEW YORK CONFERENCE OF SPIRITUALISTS. levely, we must hold to our inalienable prerogative of distilling all thinge through the alembic of our reason; of bringing all claims to faith and obedience before the calm, stern tribunal of our own internal faculty of legislation. If Spiritualism could not stand these tests, let it fall! Love, Fraternity, Truth, and Liberty belong to immortal Manhood; and whatsoever for the purpose of illustrating a great truth. It might be a sacrifice for abates these in any of their spontaneous workings retards progress, lights some to defend what they consider to be true, but to the speaker it was the fires of persecution anew, and upbuilds physical and moral despotisms

(The speaker read from notes, which he spoke of publishing at some future day.)

Dr. HALLOCK said that the class of phenomena of which we have reently had a few specimens, had suggested some thoughts which dwelt in taking possession of him. To his own surprise and that of his friends, he his mind with a good deal of earnestness during the last week or two; changes his course of life, and abandons many of the vices to which he is and inasmuch as some were present who were at the last Conference, and addicted. It is not necessary that persons should sit in circles in order to exhibited manifestations of pain and sorrow at the course pursued by himhave these changes take place; they have merely to be awake to the fact self on that occasion, he was induced to earnestly, kindly, and candidly state some of the reasons for his doing as he did. He thought that all ventionalities of society, at once begin to unfold. The mere matter of be- gether on Tuesday evenings is of grand import, and that it involves very serious considerations. If it be true that Spirits communicate truth, it is ing was called into existence was, that persons should take the stand as that no one has any business to so demean himself as to weaken the fiven. He thought that if we have incarnated within us a ray of light which has nev before appeared above the horizon, we have no right to put that light under a bushel, or to throw mists around it; but it is our duty to place it on a candlestick, and on a hill, for the benefit of the surrounding tions must be referred to one of three causes. That is, they may be induced by Spirits, or by self-magnetization, or be caused by the magnetic influence of surrounding and more positive minds

The speaker alluded to a small work published at Auburn, during the early stages of spiritual manifestations, containing a plain, unvarnished statement of facts concerning them, and laying no claim to any of the graces of literature, but which created a marked sensation in the minds of mortals. The invisible power which produces these phenomena invariably the people, and which was sought for by them with great avidity. The manifestations as were witnessed at the last Conference, the impression would have been sunk still deeper in his skepticism. He was sure that if he, or any one else, should stand up and relate his experience, controverting the experience of an audience composed of skeptics, and then should tell them he believed that Henry Clay, William Shakspeare, and Daniel Webster addressed them at the two previous meetings, his testimony would not weigh with them in the least. He did not wish to be understood as saying that he thought these manifestations the work of conscious deception on the part of the mediums who gave them; but he knew that these shall never be able to define precisely—the difference between that which as nice as those that mark the colors of the rainbow. As believers, and in our social circles, it makes not the slightest difference what the claims of any medium may be respecting the origin of what is said; for we are

Spiritualists stand before the world as witnesses in this great movement, and are surrounded by skeptics, who are earnest inquirers in reference to it. So the fundamental question is, "Do Spirits communicate with mortals?" It is not necessary to take facts of a doubtful origin. Here is a class of manifestations, the origin of which can not be doubted, which appeal to the senses, and which persons can not gainsay. He should not think that because we have had tests sufficient to satisfy us of the spiritual origin of these things, we may desert the field of investigation. We should remember that there is a hungry world asking, not for delicacies and luxuries to gratify the appetites of a spiritual epicure, but for the bread of life that is coming down from Heaven.

Mr. LEVI took the platform for the purpose of making known his appre- Messes. Editors: hensions that if manifestations were encouraged at the public Conference. impositions would be practiced by some professing to be mediums, and

Mr. PRAY said that he was spoken to on the previous Tuesday evening by Mr. Levi, who expressed a doubt as to the presence of Henry Clay and Wm. Shakspeare, to which he made a somewhat cavalier reply, "That we know very little about this subject." He himself did not think that phenomena. Mr. P. had seen much and had heard much in circles, and he believed that when Spirits really do communicate, the wiser sort do no that catechism! There has always been some authority. Now the high- dences of the new dispensation. est authority given to the individual is this same mind of ours, of which we know so little, and the affinities of which, with the other minds of the race and the Original Mind, we do not understand. Now, as to the young the assembly through her agency, yet you must have observed that perhaps a more graceful exhibition could scarcely be conceived. No actress -not even Rachel-ever displayed more grace, dignity, and self-possession. That she was totally unconscious the speaker could not doubt. It has been said that she was surprised to find herself upon the platform. What was it that took her into the desk? Gentlemen may say they think it was not Henry Clay, but they do not know what Henry Clay is-they do not know what mind is. We do not know what matter is. Until we can tell what mind is, and its affinities are, how difficult it must be to know the relations of the aggregated minds of the departed and of the living to each other, and to the Deity! How much or how little these mediums may have been influenced by a power beyond themselves no one can say. The boy-medium believed a Spirit spoke through him, and he submitted to the influence; he spoke because he was led to speak. So the speaker himself urged him to do so. Where does that power reside? It is not important ing medium, was entranced, and delivered a very beautiful exposition of who it is that speaks, but what it is that is spoken. When any one speaks, Jehovah speaks; for if his power did not act, the mind and body would instantly fall apart. Each one can be greater than any who has a name, if he wills it. We need not rest on names, but we should gain wisdom, and live in accordance with the privileges given to us individually by a bountiful Creator.

IRA B. Davis felt as though it was his duty to say a few words. had been a little pained by some of the remarks that had been made. He had paid considerable attention to the subject of Spiritualism, and had come to the conclusion that the manifestations do emanate from persons who once inhabited the human form; and from the multitude of evidence he had received, he had made up his mind that when Spirits cast off the flesh, they retain the sentiments which they entertained here; and if this be a fact, why should people feel so shocked if Spirits do tell us ridiculous things, and assume great names ! For his part he was delighted to witness such demonstrations, and to see people humbugged, because he believed that if all the manifestations received from Spirits could be relied upon, we should soon lose our individuality and become idiots, instead of Any thing that will not bear the most rigid scrutiny ought to be rejected. Communications that are given in a dictatorial manner, and accompanied by high-sounding names, the speaker looks upon with suspicion, and is disposed to examine more closely; for his observation had taught him that, as a general thing, they possess less real worth than those that purport to come from a humbler source. He always receives a communica tion for what it is worth, without regard to the origin claimed for it. We deserve to be humbugged, unless we examine these things before receiving them. The question with him was not, "Did Shakspeare and Henry Clay speak?" but, "Was there any thing valuable in what the young lady and boy said?"

The speaker said he hardly ever has the pleasure of agreeing with any

them. Knowing that different individuals possess different organization A man takes the rostrum and says it is necessary that we should make

great sacrifices, and acknowledge that we believe an unpopular doctrine, not. He was frank to acknowledge that he came there, being impelled by the purest feeling of selfishness, and that he was actuated by the same motive in every act he performed. Every thing he performs is done because it gives him more pleasure than pain, and more pleasure than any other course would. He believed that every man is actuated by the same feeling of selfishness in everything he does. The speaker considered it a mischievous error that men should teach that man is naturally evil, and withstanding the speaker was what the world calls an infidel, till he was converted to a belief in immortality by spiritual manifestations, at the same time he admired the principles taught by Jesus, and considered that the Bible contained many good and truthful precepts; and now the Spirits reiterate those sentiments, and tell us we must reduce them to practice. He could not see the necessity of laboring so hard to make men believe in the reality of spiritual manifestations, unless the good they teach is to be reduced to practice. Spirits are endeavoring to unite mankind as a common brotherhood, and to sweep away all antagonisms existing among them. This can not be done until a change takes place in the conditions of society. We find that a few individuals claim to own the whole earth, while the rest of mankind are their slaves. Can there be such a thing as brotherhood where such a state of things exists? degrading positions, and leading the most vicious nives, man the most

to reform and be reunited to society, and yet there is no means by which their wishes can be gratified. What is Spiritualism worth to us, unless we can make it of some use in removing these evils?

The speaker suggested the idea that the Spiritualists of New York should establish some branch of industry, and thus afford employment to those parties desirous of changing their mode of life and reforming their characters. This would be carrying out the principles of Spiritualism, and laying the foundation for some real good, and would prepare us to enjoy that real felicity which it is impossible for us to enjoy so long as society before thee, thou shalt be ready. Then doubt no more. Cast all shadows is in its present condition.

illustrative of the practical working of Spiritualism. On the evening pre- when you close your heart against the teachings which have been given vious, by invitation, he attended a gathering at the house of a friend, the you. object of which was to distribute among his workmen a certain per centage of his profits of the preceding year. He saw there a large number of and five hundred dollars distributed among a hundred or more operatives. in addition to their regular weekly wages. This employer is a Spiritualist. His laborers could hardly believe him when he declared to them his intention of sharing his profits with them. The speaker supposed that its object the establishing of a home for, and affording employment to, those who desire to change their vicious mode of life for one that is honorable. This plan, now in successful operation, and the one in contemplation, may legitimately be ascribed to the influence of Spiritualism

The speaker thought he saw in that operation the beginning of a most glorious end, because it must be imitated, in smuch as it combines two of the strongest motives impelling men—innate benevolence as well as selfishness. If this plan of dividing the profits of an establishment with the operatives employed in it is successful, those adopting it must secure the best labor, because laborers will be attracted to the employer who holds out the greatest inducements; for this reason those men who will not adopt the plan from the first and nobler motive, will be impelled to by the

The speaker said, among the remarkable sayings of Jesus is the following: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The agency of the woman was confined to the putting of the leaven into the meal. The leaven must do the rest. No art of hers could aid its operation. It seemed to him that our efficiency as Spiritualists is in the same direction, to aid in introducing the "kingdom of heaven" into the hearts of men. and let it work there until it leavens our common humanity.

LECTURES AT UTICA.

The two lectures delivered at this place by Judge Edmonds and Dr Dexter on the 30th and 31st ultimo, were listened to by crowded houses, with the most earnest and respectful attention. Every nook and corner of the large room. Concert Hall, used for the occasion were filled, and the seats and aisles were crammed to their full capacity, and the character of the audience was gratifying to the Spiritualists of our city.

The lectures of both evenings were opened by Dr. Dexter by appropri

Judge Edmonds spoke about an hour and a half the first evening, and out an hour on the second, in which he laid down the general prin give their names. The more you investigate the more this fact becomes of our well-grounded doctrines in his peculiarly plain and lucid manner. known. You have to use your reason, and judge of the sentiments them- In the course of his lectures the Judge related several instances of spiritselves. Spirits desire to free the world from authority. Man's reason ual presence and intelligence in such a calm and reasonable manner, that too long has been crushed by the mere say-so of this Casar and that many scoffers who came to deride went home to think, and since that time Casar, this king and that king, this book and that book, this catechism and some of them have earnestly solicited an opportunity to witness the evi-

The position taken by the Judge is admitted by some of our best minds to be impregnable. He asserted that ponderable bodies are moved without any visible cause, and that intelligence is manifested by these movements lady, although the speaker did not fully believe that Henry Clay addressed and then invited the educated and capable of those who heard him to investigate for themselves, and then explain these occurrences, if they could, upon any other than the spiritual doctrine.

The advent of Judge Edmonds and Dr. Dexter has made an impression on the public mind, and my only fear is that Spiritualism may become fashionable, and by falling into the hands of superficial converts, it may suffer from the ignorance and consequent fanaticism of such supporters.

Judge E. and Dr. D. occupied rooms at Baggs' Hotel, and held their evees there. The spiritual element in our city must be much more active than it was supposed to be, for during their stay here these gentlemen had a constant crowd of seemingly anxious inquirers pouring in upon

On the evening of the 31st ult., after the lecture, a large circle was gathered together, at the house of Mr. T., one of our prominent brothers (who can render a reason for the hope that is in him), at which Judge E. was now speaking, not because he desired to, but because some power and Dr. D. were present. During the evening, Mrs. Van Dusen, a speakthe words, "Love to God and good-will to man."

Lord Bacon discoursed philosophically through Dr. D., and taught the true meaning of the word "Progression." Looking back to the time when man was a mere animal, beastly, selfish, and savage, he gradually brought us up to the present time, showing us all our changes, physical, mental and spiritual-the true progression, typical of that constant advance to which we are heirs in the realms above. The Judge then, inspired by some heavenly intelligence, took up, all unconscious, the theme of progression where it had been left by the other medium, and pointed out in glowing colors and living words the progress of the skies-that progress which each soul must make itself, by active virtue and by practical love to man Spiritualism is in the keeping of cautious and inquiring minds in this lace, and is now in a healthy condition, and we shall use all our efforts

keep it free from foolish enthusiasm. Very respectfully, yours in Truth,

UTICA, Feb. 4, 1854.

QUERIES FOR W. S. COURTNEY.

St. Louis, Mo., Jan. 13, 1854. Mr. W. S. Courtney, in the 89th Number of the Spiritual Telegraph. says, "Goodness or love is divine spiritual substance * * * * " and It is a property of love and wisdom that they do not grow less by being given or imparted to others."

It seems to me contradictory in itself. If love is substance, when imparted to others it must diminish in quantity in the individual that imparts it (at least for the time being).

A friend, having delivered a lecture on the Harmonial Philosophy on the preceding evening, remarked that his mind was as blank as it possibly could be in consequence. Is not this emanation from the brain (or mind) the substance, or love

and wisdom? In kindness I would submit this for Mr. Courtney's consideration.

Yours, in love,

MESSACES FROM THE SPIRITS.

APPEALS TO A DOUBTER.

The following letter, which will be read with interest, was addressed to us by an esteemed friend from Washington. The lines contained in it purporting to have been uttered by the Spirit of Burns, are not unworthy of that poet:

27th January, 1854.

Messrs. Partridge and Brittan:

Among many very beautiful communications from the Spirt-world, which have recently come under my own personal observation, is the following, spoken on the evening of the 24th inst., at Washington city, through Mr. ---, medium, that if he does any good at all he must do it at a sacrifice. He believed and purporting to come from the Spirit of the Rev. —, an such teachings had led men into more error than any other cause. Not | intimate and devoted friend, when in the form, of the medium's family. It was addressed to a gentleman present, who had for some days previous expressed many doubts, not so much of the truth of Spiritualism itself, as of the doctrines taught by the Spirits-their identity, their messages, and the assertions and promises they often make to man in regard to worldly affairs. Its beauty of expression and purity of sentiment none can deny; it presents, however, no test of Spiritualism, but such as it is, you are at liberty to give it to your readers if you think proper:

"LET HIM WHO DOUBTS, BE A DOUBTER NO MORE. " Canst thou measure the height of the sky with a span! The unfathomed abyss canst thou sound?

Their first Being then how canst thou scan?

At the deeds by perfection achieved;
Though storms, clouds, and darkness now 'round him entwine, When Time drops his pinions, effulgent he'll shine,
And thy bosom of doubts be relieved.

"Then doubt no more; for as thy soul liveth, so shall this light shine upon thee and upon thy house, making thy pathway bright, cheering thee in thy hours of darkness, bringing comfort and peace to thy bosom; and when thou shalt be called to take thy place with those who have passed from thy soul, and receive in all meckness and love that which has been Dr. Hallock again took the platform, and said he had a fact to state sent thee. Oh! you know not the blessings which you cast from you

"You are now about to part from those with whom you have been in such sweet communion. Their hearts and feelings have mingled with yours, and when far from thee they will often, often think of the hours you have spent with them. Then when thy mind reverts to the scenes which have been placed before thee here, doubt no more.

"As the cherished friend of those who are so dear to me, shall my Spirit hover over thee and thine, watching, aiding, and upholding thee: this same gentleman was only waiting for navigation to open so that he teaching thee in the silent watches of the night to turn thine eves upward: could obtain brick and mortar to build an institution which will have for teaching thee to look for consolation to the only Source from which it can be given; teaching thee to place thy trust on the Rock of Ages; and when thy staff on earth is broken, He will uphold thee still. Then doubt no

A few moments after the foregoing was delivered, there were addressed to the same gentlemen, through the same medium, the following lines, which are certainly very much in the style of Burns; and whatever the skeptic may think, I am satisfied, and can assure him, they did not emanate from the medium himself. As a poetical effusion they are not remarkable, but taken in connection with the circumstances, they are worthy of notice. They were spoken as fast as I could write them:

"My frien', before ye gang away, I one sma' word to you would say, 'Tis, 'Doubt no more.' Where'er your lot in life is cast,
The anchor hope will hold you fast,
You may be sure. "But if these teachings you reject, Much happiness you may expect. I'll e'er conclude as I began, And say to you, my bonny man, Oh! doubt no more."

Just at this moment, the gentleman who had been thus exhorted to "Doubt no more," inquired if Fannie, a Spirit who professed to be one of his guardians, and from whom he had often received communications, had nothing to say to him; when the following was written out through the hand of another medium present:

"From more than one kind words were given To turn thy truent heart to Heaven: And though you sent me from your side, No evil can your steps betide, For I am with you as before, And whisper still, to 'Doubt no more.'

To the skeptic, who will call the foregoing but the ebullition of a diseased fancy, or the production of a lunatic. I have nothing to say; but to the candid reader, the one who is willing to investigate without prejudice, and receive the truth untinctured with fanaticism, I would say, Examine the subject with sincerity, and you will "doubt no more."

A WARNING VOICE.

A very respectable lady in this city, who has never been in the habit of sitting in circles, has recently been developed as a writing medium, and is receiving frequent communications purporting to emanate from Washington and others. The communications chiefly relate to subjects of great public and others. Ine communications enterly relate to subjects of great public importance, though we are not quite sure that the prophetic announcements which they contain will be strictly verified by coming events. We subjoin an extract from one of the communications. The reader can judge, as well as we can, respecting the probable source of the following.—Ed.

Tell my children that they have all gone out of the way; they have forgotten my example; they regard not my warnings. I have moved before them, but they have not seen me; I have spoken, but they have not heard; I have chastised, but they will not heed. They are left to their own folly. Before the earth's revolution of 1856 is complete, the last bugle will sound over the grave of their freedom! for they are given over to their mercenary spirits, and will not suffer their eyes to be opened to view their own shame. They have sickened heaven with their folly; they will return when it is too late. and cry when they can not be heard.

You must warn them of their danger; for the hour is at hand when they will have no voice in their land equal to the emergency of the time; for there shall be such tribulation as has not been since the waters covered the earth. Moreover, the whole world will be in commotion, and the heathen shall reign and rule with rods of iron, and man shall not know his fellow-man, because his name will have been blotted out from the book of Nature. He will dwell with the Beast, and will not be known in the land of his fathers. He will be subject to the authority of the Beast, whose power will cover the earth and those that dwell therein. He [the Beast] will conquer the saints and deliver them unto death, for the day is at hand when He that sitteth on the throne shall open the seals of the great book, and the Beast shall come forth having power to bind the saints, and there shall be none to deliver

Deliver unto my children this message; they have need to prepare, for the day of battle is at hand.

GEORGE WASHINGTON. QUESTION BY THE MEDIUM .- Who is the Beast?

ANSWER .- The Beast is the Pope of Rome, who has now hold on your land that no earthly power can break. He has more influence than is known to your people. He holds the world within his grasp, and men are sleeping near the precipice. The first alarm will plunge them into the abyss. The alarm will be given when they are beyond redemption. They will awake to a sense of their danger when deliverance is past and there shall be none to save! GEORGE WASHINGTON,

Interesting Miscellany.

SPIRIT-RAPPINGS AMONG THE FRENCH.

The Paris correspondent of the Cincinnati Gazette furnishes the following account of a practical and ingenious application of the "Spirit-rappings" in the gay capital of France. We copy the article without indorsing the use made of the agency, any more than we approve of the stupid credulity of those who are ready to do any thing that an invisible intelligence may please to command.-ED.

Among the recent circumstances of an extraordinary character brought about by the agency of Spirit-rappings, the following, which is authentic and which occurred somewhat in the following manner, may be cited. M. D. is a rich proprietor, very avaricious, and of an original character. He is a widower, and father of one child, Mademoiselle Hortense, a young and handsome girl, and as intellectual as handsome. Idle, and not knowing to what distraction to devote himself, M. D. had become enamored of the rapping Spirits; his only occupation was to make the tables talk, and he had arrived at the blindest and most complete degree of fanaticism. However, in the midst of his magic interviews with the mahogany, the ebony, and his lemonade bottle, the father found time to think of marrying his daughter; a choice must be made for her, and one fine day he announced to her his intention of giving her for husband M. Adolphe.

M. Adolphe suited the father perfectly; he was an estimable young man, well connected, and who would be content with a marriage portion of sixty thousand francs-a sum disproportioned to the large fortune o the avaricious proprietor. But M. Adalphe did not suit Mademotselle Hortense, who had made a choice for herself, and who loved M. Alfred. Knowing how inflexible her father was in his wishes, Mademoiselle Hortense took the greatest care not to manifest the least opposition; she responded with a submissive air and an ingenious artifice:

"I accept without hesitation the husband you have chosen, dear father, for without doubt you did not make the selection till after having consulted your table."

"You believe, then, in the tables?" demanded the father, delighted tha his daughter should share his passion.

"And how could I not believe after having been a witness of your beautiful and decisive experiments? I believe so strongly in it that I should regard a marriage as unfortunate which should not have received the approbation of the rapping Spirits."

"You are right. Where has been my head, that I did not think of consulting the oracle on an affair so important! But it is time yet. Let us make the table talk; it will approve, I doubt not, the choice which I have made, and in any case I owe it to my convictions to decide in conformity to its directions."

"Very well," responded Mademoiselle Hortense, "I promise you the same obedience."

They called up the Spirit, which was just what the young lady wanted, for she had placed herself in intelligence with the table, and rehearsed the answers which it was to give, so that when the father demanded, "Have I done well in choosing M. Adolphe as husband of my daugh

ter?" The table responded "No." "Should I then relinquish this choice?" "Yes!"

"You see, my good father, how well we have done to consult the table Who knows all the misfortunes that this union might have brought?"

"The decree is formal, and must be obeyed," said the father with gloomy resignation.

"But, dear father," replied Hortense, in a caressing tone, "since you have the thought of marrying me, and that we are in the train of consultation, why should we not demand of the table to designate the husband I ought to marry ?"

"We will," responded the father, who was pleased with the conversa

M. D. and his daughter named all the young men of their acquaintance who were candidates for marriage. M. Charles, M. Eugene, M. Gustave, M. Arthur, M. Emilien, M. Victor, M. Ernest, M. Frederick. The table responded continually, " No." At last Mademoiselle Hortense named Mr. Alfred, the table responded

"M. Alfred?" said the father with a disdainful air, "that is certainly

• the last one I should have thought of. And you?"

"Me, dear father, I must obey; the table has spoken. I will marry no body but M. Alfred."

"Very well, we shall see."

"What do you wait for ?" asked the young girl.

"Is this marriage then so pressing?" asked the father.

"It is for the table to say," responded modestly Mademoiselle Hortense

The table responded that the marriage was to take place in a month. The next day M. Alfred received an invitation to dinner. His lesson was rehearsed. The young man showed himself as great a fanatic in his than just, for he owed the table the gratitude which this fanaticism imposed. The ardent zeal and intelligent enthusiasm which he employed gained him the esteem and the affection of his future father-in-law.

All parties being agreed, the preparations for the marriage proceeded rapidly. When the time for preparing the contract arrived, M. D. announced to his future son-in-law that he proposed to give him as marriage portion, sixty thousand francs. M. Alfred was one of those young men of the latter days with whom the most tender passion never obscured the bill of interests. The sum seemed small, and he replied,

"I shall willingly content myself with that, if the Spirit, which I consult in all my affairs, says that this portion is sufficient and reasonable." The table interrogated on this subject, and of which M. D. himself demanded if the sixty thousand francs were not enough, answered "No!"

"Very well, rapping Spirits, fix yourself the figures of the portion in rapping once for each ten thousand francs," said M. Alfred. The table raised one foot and struck twenty times. That made two hundred thousand francs. M. D. recoiled; but the oracle had spoken-

the believer was bound to obey. He was obstinate; but earnest supplications vanquished his avarice, and he signed the contract Thus, thanks to the rapping Spirits, Mademoiselle Hortense was ena-

bled to espouse, with two hundred thousand francs, the young man whom

TABLE MOVING NOT A NEW DISCOVERY .- A Russian paper, the Abeille, says that the supposed Yankee invention of table moving has been long known and practiced among the priests of Buddha. When a priest is applied to by an individual who has lost something of value, and is desirous of knowing where to look for it, he sits down before a small table, and placing his hands upon it, commences repeating a passage from some religious book. Soon he rises, and moving backward and forward, closely followed or preceded by the table, which seems to be suspended in the air. After a certain time the table gives a whirl and falls to the ground, and the seeker is directed to look for the object of his search in that direction On one occasion the table was known to move eighty feet through the air before falling. On the same day a Russian peasant living near by committed suicide. The act created suspicion, and upon search the stolen property was found in his domicil. The country people have the most implicit faith in the efficacy of this mode of search, and their constancy of belief is such that it can not be shaken by repeated failures.

LIBERAL SPIRIT.—The Journal of Commerce mentions that on Sunday morning last, Rev. Henry Ward Beecher, gave notice that a sermon would be preached that afternoon, by the Rev. Mr. Furness (Unitarian), of Philadelphia, at the Church of Rev. Mr. Chapin (Universalist), upon the subject of "Practical Religion." He said he supposed some people would think it strange that he, an Orthodox clergyman, should give such a notice 1 but though Mr. Furness entertained a different system of theology from him, yet he was right on the great question of human rights and human progress, and an eminently practical Christian. He added that some men live better with a bad system of theology, than many men did who had a good one, and that "some men could do more with a jack-knife, than other men could do with a whole chest of tools."

Spiritual Rapping .- The Auburn Daily Advertiser learns with deep regret that Mr. Crocker, agent of the Christian Ambassador in that city, a highly esteemed gentleman, has had his mind so much wrought upon recently by the "Spirits," that he is now wild with insanity .- Ex-

Years ago we knew Mr. Crocker. He was a very excitable man, and religious anxiety. Let the rappers have justice and fair play .- Philadelphia Register.

A SPIRIT-DAUGHTER TO HER MOTHER.

PAPER MILL VILLAGE, N. H., Sept. 20, 1853.

FRIENDS PARTRIDGE AND BRITTAN: I send you the following communication from a Spiritdaughter to her mother, spoken through Mrs. Brigham, talking medium, of Fitchburg, Mass.:

"Spirits can not express their joy! It is joy, joy, sor to see martals earning at Wisdom's fount, and drinking the waters of life.

My Spirit is in raptures, dear mother, to see you so eagerly grasping the water-drops of life. You seek not in vain; we will help you, and will bring others to help you, dear mother. The time draws near when you can realize our society—when, as of old, you can converse with us, with freedom. At times when you are lonely and sad, we will come as with healing on our wings, to take away the sadness from your heart. I loved every part, as a whole, and in the several States, Counties, Cities, and you when on earth. Oh, I love you better in heaven! When you come, you shall realize the happiness of meeting your children. How much my dear mother, do I wish to tell you of our joys, and of the joys of our home! We will some time, and will take you and lend you in green pastures and by still waters. Your heart shall rejoice in the good things of

"Angels all your steps attend.

Also a communication from the same Spirit-spoken through Mrs. M. A. Billings-clairvoyant, Fitchburg, Mass.

" Mother, be not satisfied with what you have already obtained from us This is nothing in comparison with what will be told you if you put you mind on us fearlessly. I see you, with many others, are a little fearful of having every one know your true position. This good work began long ego, but superstition and darkness have kept it back. Go on fear-lessly; this will prosper. Look yonder, you can not behold the beauties of the Spirit-world; but you will not always remain on earth.

"Throw aside every thing that serves to bind you. Be free! Obey the call of those who have gone before you. It is us (all) who come in the still small voice. You shall always have my presence. Oh, mother ook and see the thousands who are looking down on this little circle! How it rejoices us to see you willing to spend your hours in getting com munications from us, dear mother. Although they are slow, yet be not discouraged. Darkness will not always cover the face of the earth. Ere long, superstition and sectarianism will crawl away into one corner of the earth and die. Mother, believe it, it will be so. Tell father to investigate-study it. Tell brother, Ellen is not lost-not dead. It was happy change. He feels my presence. No more now. ELLEN."

A. P. RICHARDSON.

ERROR, REMORSE, AND INSANITY.

An unfortunate German girl, aged sixteen, was yesterday consigned for safe keeping to the lunatic asylum. Her history for the past few weeks is full of mournful interest, and will convey to those who may be tempted from poverty to leave the path of virtue a truthful and warning

The name of the girl is Nancy Borshay. She has been in the country out a short time, earning a precarious subsistence in the vocation of an itinerant musician, wandering daily through the streets from tavern to avern; her humble minstrelsy and good looks procured for her many a lime, haply preserving unsullied that maiden purity which in the poor and unprotected female is a jewel brighter than the famous Koh-i-noor, which sparkles in the imperial diadem of Queen Victoria.

The tempter came, not as usual, in a profligate of the opposite sex. but n an abandoned female, who, struck with the beauty and evident innocence of her unsuspecting victim, inveigled her into a house of ill-fame, where she fell from that high estate to which nothing could again exalt

An innate modesty, seldom found in persons who have followed her er ratic and vagabond-like life, was soon shocked at the scenes which in her new career daily forced themselves before her, and although ease and luxary cast alluring spells upon the dissipation which reigned around her, till the contrast of her present guilty to her once lowly and precarious but virtuous life was full of mournful reflections. She had not the moral ourage to fly from the meshes of infamy which had already entangled her in its folds, and thus she struggled, a prey to remorse and despair, until eason foll from its throns, and she wandered from her fatal habitation a iopeless maniac.

In this state she was found on Thursday night, in a lumber yard or Elm Street, near the Canal, by officers Davison and Fitzpatrick, who were just in time to rescue her from a gang of rowdies, who, taking advantage of her helpless situation, were about perpetrating an outrage the thought

> " Make us blush for human nature, And fain claim kindred with the brutes.'

Cincinnati Columbian.

AN EXTINCT AMERICAN RACE.—The following passage, from the

"Amid the plains of North America some powerful nation, which has disappeared, constructed circular, square, and octagonal fortifications; walls 6,000 toises in length; tumuli, from 700 to 800 feet in diameter, and 140 feet in height, sometimes round, sometimes with several stories, and containing thousands of skeletons. The skeletons are the remains of men less slender and more squat than the present inhabitants of those countries. On a vast space of ground at the Lower Orinoco, as well as on the banks of the Cassiquiare, and between the sources of the Essequibo and the Rio Branco, there are rocks of granite covered with symbolic figures. These sculptures denote that the extinct generations belonged to nations differen from those which inhabit the same region."

Socialism.—We find in a Western paper, a statement that Brisbane, the Fourierite, who studied the principles of association and attractive industry under Fourier himself, has come into possession, by the death o his father, of a large property, amounting to several hundred thousand dollars, which he has been increasing by judicious railroad speculations. Having in company with Victor Considerant, the leading French socialist made a survey of Northern Texas during the past season, they are about buying one million acres of land, in the beautiful and fertile portion of that country. Considerant has gone back to France, to raise a share of the funds, and Brisbane has already employed one or two more agents to buy up soldiers warrants. The proposed tract lies in the probable route of the Great Pacific Railroad, and is described as one of the finest countries in the World .- N. Y. Observer.

"THE DYING SWAN."-" Carmina jam moriens canit exsequialia cygnus." "The dying swan sings its exequial hymn." We little thought hen we read the above harmonious verse in our school days, that it had any foundation in fact. It would seem so, however. Mr. Hallett, of Hooe. informs us, that it is his privilege and pleasure to feed the swans of Colonel Harris, at Radford; and that on Friday last he observed one of them swimming about a pond, and uttering a wild, melodious, wailing sound. such as he had never heard in his life, and which greatly attracted his attention. The poor swan, prescient of its fate, was singing its own dirge; for, although apparently in good health at that time, it was found not many hours afterward, floating in the pond quite dead .- Plumouth (England) Journal.

INFANTS IN HEAVEN .- Beautiful is an infant, whatever way we picture t to ourselves. Beautiful in the cradle. Beautiful upon a parent's knee, Beautiful awake or asleep. Beautiful at play, in the corner of the room, or under the shade tree before the door. Beautiful as a lamb in the Saviour's arms. Beautiful at a fount of baptism. Beautiful beneath the offin lid! Yes, beautiful even there, in the loveliness of death-with hands folded peacefully-with brow like molded wax-with eyes closed in sleep, "perchance to dream!" with lips so gracefully composed, as if to say, "I murmur not," and with its entire face radiant with a smile, which is the imprint of its dying vision!

SPIRITUAL MANIFESTATIONS .- A. H. Powell, a Methodist minister, in Mobile, proclaims the "spiritual manifestations" to be a reality, and the mediums not deceiving, but deceived by the devil. He claims to have been a medium himself, but believes the devil was in him when he was one. He found the devil at a protracted meeting, as he says .- Investi-

POOR RELATIONS,-Nothing can exceed the crimes and offenses of poor had been in the lunatic asylum at Utica, long before his "mind became so relations! It is really wonderful how guilty they are! But if they wrought on by Spirits." Then the subject on which he was excited was come into the possession of wealth, presto, what a change! They become virtuous, yes, even faultless, at once! Alas! for poor human

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